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Poya

278 Lista, 1879 b, p. 76; Roncagli, 1884, p. 776; Spegazzini, 1884, p. 237.) Bloodletting was commonly resorted to. The resin of Schinus *Duvaua dependens*) was chewed for health purposes (Muñiz, 1917, p. 214; cf. Pineda, 1914, p. 9). Guanaco bezoars were utilized for medicinal purposes (Musters, 1871, p. 126; King, 1839, 1:117, for bowel complaints). Like the *Puelche* and the *Araucanians*, the *Tehuelche* had numbers for "100" and "1,000" taken from *Quechua*.

[802 177]

POYA CULTURE

114 Most of our extremely fragmentary data on *Poya* culture are derived from Diego Florez de Léon (1898), Gerónimo Pietas (1846), Miguel de Olivares (1874), Gómez de Vidaurre (1889), and Menendez (*in* Fonck, 1900). The main passages from the first four are reproduced in full and their anthropological content critically discussed and interpreted by Vignati (1939 a; cf. also Latchman, 1929–30, 64:220–222).

[262] **Subsistence activities.**—Food consisted of animals, birds, and certain roots from which a flour was made; later, beef. The two 241 earlier sources, Florez de León and Pietas, made no mention of agriculture; Olivares (1874, p. 511) stated that the *Poya* had "a little grain" [cultivated by them?]; Menendez (*in* Fonck, 1900, p. 319), that the "Puelche" [probably *Poya*] of Lake Nahuel-huapí in 1792 had some quinoa, wheat, and barley, that they did not cultivate the ground, but that they used to throw seeds on the ground along streams and what came up was gathered by the first who came along.

415 Skin bags served as water containers. An alcoholic beverage was
273 made of wild fruits.

411 Hunting and fighting weapons were the bow and arrow and bolas.
231 Dogs were used in hunting. Horses and cattle were early introduced.

342 **Shelters.**—Tents were of skins.

Clothing and ornaments.—Clothing was made of guanaco, fox,
291 and ostrich skins, and included a large mantle and a smaller pubic
304 covering. One Indian, from inland, met by Florez de León, "had his nose pierced like the people of Perú" (1898, p. 256)—no doubt, with his septum pierced.

492 **Transportation.**—Inflated guanaco skins were used in crossing rivers on horseback.

595 **Social and political life.**—Not only polygyny, but also polyandry
839 was permitted (Olivares, 1874, p. 511; Vidaurre, 1889, p. 301); when
835 one husband went away hunting, the other took his place. According to Olivares (1874, p. 512), sodomy was practiced; so, too, father-
622 daughter incest (ibid.). Each band had its own headman, with persuasive rather than mandatory powers.

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Indians [of the Pampa] believe in two superior beings, the one good, the other evil." Soychu (see supra, p. 157) may have been a *Puelche* name for the deity or one of the deities (cf. Falkner, 1774, p. 114); Gualichu may also be a word of *Puelche* origin; Lehmann-Nitsche (1922, pp. 28, 33) considered that both words were from his *Het* tongue; but the point is quite uncertain. With the meager evidence we have, all that one can do is to present the foregoing facts and let the reader draw his own conclusions.

At full moon, there was excessive rejoicing, and the moon was asked for strength (Sánchez Labrador, 1936, pp. 65–66).

SHAMANISM

Here, too, it is impossible to say in how far as a rule the generalized statements in Sánchez Labrador and Falkner apply to the *Puelche*. Sánchez Labrador, however, does specifically (1936, p. 52) ascribe transvestite shamans to the *Puelche*—men who dressed like women, cooked and fetched water, and stayed with the women. Shamans were very much feared. They were called, according to D'Orbigny (1835–47, 2:270), calmelache (a name very similar to the name camalasque, which Viedma [erroneously?] attributes to the evil spirit of the *Tehuelche;* see supra, p. 158).

MYTHOLOGY

Available data are excessively meager. Sun was the elder brother, Moon the younger brother; Moon was not so intelligent as Sun (Lehmann-Nitsche, 1919 a). There was a tradition of a very high tide (Lehmann-Nitsche, 1919 b) and also of a flood. After the flood which covered all the earth except the Sierra de la Ventana, the peoples came out of caves in the mountains and the world was populated again (Sánchez Labrador, 1936, p. 66; cf. Vignati, 1938 b).

LORE AND LEARNING

Sánchez Labrador (1936, p. 56) rather clearly implies that the *Puelche* used no herbal curatives. One can count up to 100,000 in the *Puelche* language, but all numbers from 99 up, including, of course "100" and "1,000," are from *Quechua*.

BIBLIOGRAPHY

For bibliographic references, see pages 138–139.